THE PACIFIC

Pac Theo Sem
Reading Room

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WHAT I WOULD BE.

"I would be true for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be a friend of all—the foe—the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift."

THE PACIFIC

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W. W. FERRIER.....Editor

2716 Hillegass Ave., Berkeley.

CONGRATULATIONS TO THE WOMEN OF WASHINGTON!

We congratulate the women of Washington in that the elective franchise has been given them! The men of that state, the only voters since the territorial franchise for women was taken from them by a tecnhical decision, are to be commended in that they have by a vote of something like two to one decided that that wrong shall not be perpetuated! With the franchise granted to women Washington will have a body of voters unequalled perhaps by that of any other state in the characteristics which make for the best things in government. Because of the great opportunities thousands of the best young men and young women have gone thither during the last quarter of a century from all parts of our country, and it is not surprising to see that state leading the states laved by Pacific wataers, and thus responding to the progressive thought of our age.

Equal suffrage has worked beneficially in the few states which have had it for a few years, but we look to see more beneficial results accruing from it in Washington than elsewhere because of the exceptionally high citizenship of the people in general.

We are expecting the workings of equal suffrage in Washington to so commend it to the people of the Pacific Coast that California and Oregon will after a few years follow in the footsteps of the people of that state.

Of interest in this connection will be a quotation from the last letter written by the late Julia Ward Howe. It was to the editor of the London Times, and was received by him on the day the news of her death reached London. There had been some discussion in the columns of the Times as to the practical workings of equal suffrage in Wyoming, Colorado, Utah and Idaho, the four states in which women have been voting. For the information of the editor Mrs. Howe said:

"I have lately sent out a circular letter of inquiry as to its good and bad results. The letter was sent to all the Episcopal clergymen in these four states, to all the Congregational, Baptist, Methodist and Presbyterian ministers, to all the Sunday school superintendents among the Congregationalists (the other denominations do not publish the names of their superintendents in their religious year-books), and to the editors of the newspapers. Hundreds of answers were received. These have just been tabulated, and the outcome is very grateful to the friends of equal rights.

"The replies of the Episcopal clergy are favorable, more than two to one; those of the Baptist ministers, seven to one; of the Congregational ministers, nearly eight to one, of the Methodists more than ten to one; and of the Presbyterians more than eleven to one. In each denomination a few are in doubt.

"Among the Sunday school superintendants replying, one is opposed and one in doubt. All the rest are favorable.

"Of the editors, a small fraction are in doubt. Those who express a positive opinion either way give favorable reports in the ratio of more than eight to one."

From 1883 to 1888 women voted in Washington. That right was taken from them by the judicial decision, based on the mere technicality, that the title to the act granting the right of suffrage did not state the object of the amendment. Although other laws were amended with similar titles, no others were ever pronounced invalid.

We have read with interest a recent statement b Mrs. John B. Allen, wife of the late John B. Allen, for some time United States Senator from Washington, concerning the experiences of those years. She said:

"I kept a scrap book through those years, from 1883 to 1893, and I search in vain for any word of criticism of the law being enacted, or the exercise of the privilege during the years that women voted—1883 to 1888. They universally exercised the right of suffrage as generally as men—just as intelligently and without any family discord so far as known. A difference of opinion on political subjects caused no more family jars than upon the subject of religion, or discipline of the children. Husbands and wives "agreed to disagree," and life moved calmly on as before women voted. We did not then have the Australian ballot system, but I find no reference to any unpleasant scenes at the polls.

"It meant then to enter a crowd around the polls and wait your turn to cast your ballot, to have importunities to vote for this man or measure at the polls, but I never saw an unpleasant incident. Men stepped aside to allow women to precede them in casting their ballots. No one was unpleasantly importuned, so far as I saw in all those years, and in many elections, and I voted every chance I had."

SOME GRATIFYING CHANGES.

There have been some gratifying changes of late in the church of the Disciples of Christ, known also as the "Christian" Church. They are slight as yet, not widespread, representing perhaps no large number of persons yet, but they are significant—suggestive of better things therein, and of good to all Christendom.

At the recent national convention in Topeka, Kansas, the Rev. Peter Ainslee, a Baltimore pastor and president of their National Home Missionary Society, threw into the midst what seemed like a bomb-shell when he said from the platform:

"The time has come when we have got to change our attitude toward our religious brethren. Sometimes it has looked as if we regarded the Methodists and Presbyterians and others as our enemies. We can't win them by throwing stones at them, but we can win them by love. We should regard them as brothers. If they deny it, we should claim it still, and if they deny it again we should

go on claiming them as brothers. The baptismal question is not as large a question as it once seemed. Thomas Campbell's plea was to unite the world."

This was said in a morning session at which many of the thousands assembled from all parts of the United States were not in attendance. It created a great sensation and spread at once all over the city. In the afternoon about everyone was there who could get there, and Mr. Ainslee was asked to repeat his words. He did so without alteration. Then followed an hour of tumult. Mr. Ainslee was asked if he wished to put the whole fellowship to humiliation before the world, and he replied that in repenting of a mistake and in changing a wrong policy there could be no humiliation to right-minded people. The fearless champion of the right won out and the Convention voted to organize a Council on Christian Union, of which Mr. Ainslee was made president.

The Christian Century, of Chicago, a journal which represents the more progressive element in the Disciple churches, says of the movement:

"The hard shell of legalism is being broken through."

"The cocksure conceit that our present practice is the absolute basis of ultimate unionism is giving away.

"The braggadocio spirit in which, too often, our victories have been recounted is vanishing.

"Our obsession by a formula of conversion is being overcome."

A few months ago a California pastor put himself on record in an Eastern paper as follows: "The supremacy of Christ, as the basis of fellowship, is practically the position of nearly all denominations of Christians today. Few churches make their creeds a basis of fellowship. At least this is true in theory. The Presbyterian church holds the Westminster Confession as a provisional statement of its faith, but does not make more than personal faith in and loyalty to the person, Jesus Christ, a requirement for membership. This is where Mr. Campbell stood 100 years ago, and where he pleaded for the Presbyterian church to stand. He was a Calvinist to the day of his death but would not make his creed a basis for fellowship.

"Strange irony of fate! Mr. Campbell would be received by the Presbyterians today, upon the basis of the 'Declaration and Address'; but he would not be received by us! When he wrote the famous document, he had never been immersed, did not think it made any difference, and when he was immersed, some four years later, it was purely a voluntary act on his part which he had no thought of requiring of others. If Thomas Campbell had been at Pittsburgh in 1909, holding the same views on baptism which he held in 1809, he would not have been one of us! Had he attended the great communion service, near the very spot where a hundred years ago, he so generously invited those of other communions to partake of the Lord's supper with him, he would have 'neither been invited nor debarred.' He would have partaken, if at all, as an outsider!"

A few weeks ago, under the nom de plume of "Phoebe," there was considered in The Pacific Christian, published here in San Francisco, "The Problem of Unimmersed Believers." In that article was the question, "Why not put their names on Church books?" The writer said:

"The Disciples have charged the Baptists with the foolishness of making it easier to get into heaven than to get into their church in that they admit that these unimmersed Christians may sit at the table of the Lamb with Abraham, Isaac and Jacob, but refuse them a seat at the Lord's table on the earth. To the writer the Disciples are equally inconsistent; they admit these people to the Lord's table but deny them a place on the church roll. To me there is but one question in all this to be determined; that done and the Church's duty is evident: Are these people citizens of Christ's kingdom? That settled in the affirmative we have no more jurisdiction in the matter of the right to a place on the roll of the saints than to a place at the Lord's table."

"The Disciples are begging for Christian Unity upon the basis of the Bible and the Bible alone, but instead of entering into fellowship with other Christians whose names they admit are enrolled in heaven, leaving their consciences free, they seek to override them in the matter of this ordinance and compel a legal obedience in spite of their conscience. Let the Disciples admit to their church roll all that they concede have a right to the table of the Lord and a great and forward step will be taken toward Christian Unity such as they plead for. If they are right in their contention as to the meaning of this ordinance the more closely they associate themselves with other Christians who have gone astray in this matter the sooner will their views prevail. Such a course will go far toward removing the prejudice which is always a barrier to a just consideration of another's views. They need not in any sense become responsible for other forms of baptism than that for which they contend, and can reach their views with the same zeal as heretofore, receiving these people as Christians of Mr. Campbell's 'angel type.' The wisdom of this cannot be overlooked. It brings those who need to be taught, whereas as the Disciples now proceed they close the ears of these people to their teaching and drive them from them."

All this is very **interesting,** coming from these sources. We are sure now in our conviction that the world moves, that mankind is ascending all the time to higher plains of thought and action—as sure as old John Jasper was in his unshaken conviction that "the sun do move."

How long it will take for this goodly leaven to work its way through the Disciple body we do not know. It will not be a thousand years; it will not be an hundred; it may be fifty. We trust it will not be ten, for the interests of the kingdom demand that the churches get together. And the time is coming when everywhere it will be recognized as **wicked** to organize churches and carry on religious work on any but the broadest **Christian** platform. The awful waste in present methods stamps even now anything else as wicked. This is substantially the verdict of every thoughtful, progressive mind.

CHRONICLE AND COMMENT.

Sunday, December the 17th has been designated as "Peace Sunday" in this country. In bringing about world-wide peace the United States must lead the way. There should be wide observance of "Peace Sunday," in order that the sentiment for peace may be increased. The news that Japan is to spend $50,000,000, the coming year to add fighting ships to her already large navy ought not to disturb us. We should add ships also, and all the while go on preaching peace. One way to keep peace as things now are is to be well prepared for war.

William H. Brewer, professor emeritus in the Sheffield Scientific School at Yale, who died last week at the age of 82 was in early years connected with the Uni-

versity of California as professor of chemistry. He came here in 1863. During his years in California Professor Brewer made many exploring expeditions in our mountains along with the noted explorer, Clarence King. Together they surveyed large tracts of land around and near the Sierra Nevada Mountains, not far from what is known now as the Whitney range. Professor Whitney of Harvard was one of this party and for him the range was named. It was Professor Brewer who first ascended Mount Tyndall and gave it that name. Mount Brewer, which now bears his own name, is one of the highest peaks in this range. From its summit, the best view of the Sierras is obtainable. During the many years that have passed since Mr. Brewer first ascended the mount few travellers have had the hardihood to climb to the summit. It was while he was engaged in research in California that Professor Brewer received an invitation from the Sheffield Scientific School to become professor of agriculture. He accepted, and in his long service was one of the most efficient, as well as most popular instructors the school has had.

The Christian forces of the world owe a debt of gratitude to the Wright brothers, says The Religious Telescope: "They have refused persistently to make any flights on Sunday. This has been done in the face of importunity from every quarter. Ever since Wilbur Wright said, 'This machine does not fly on Sunday,' their position has been pretty well understood. At the New York meet, however, it received a new emphasis when their positive refusal to take part in a Sunday race practically tied up the aviation meet. All too often men have become loose in their morals and in their conduct upon finding themselves famous. Men of prominence who take a stand for the Sabbath, and maintain that attitude, are the moral conservators of the world. All honor to them for the success they have achieved in the mechanical field; but a thousand times greater honor for the maintenance of religious principles in the face of appeal to do Sunday work!"

THE DEFEAT OF PROHIBITION IN OREGON.

George H. DeKay, Who Was in the Thick of the Fight, Reviews It for Readers of The Pacific.

The Brooklyn Eagle of November the 7th began and ended an editorial with the words "Tomorrow will make history." In the history of the Great Reform there will appear as the result of the recent elections quite a number of victories and some almost overwhelming defeats. Thus, while in Washington there were some surprising results in the number and size of towns and cities that went dry by local option vote, and while the map of Oklahoma remains white, despite the determined effort of the liquor trade to carry an amendment to the constitution that would nullify the prohibition law now in force, we are obliged to chronicle defeat of state-wide prohibition in Missouri by over 200,000 majority, and in Oregon by considerably over 20,000. The result in Oregon surprised even the liquor men themselves, who had hoped that about the best they could do was to defeat the proposed amendment for state-wide prohibition. To this end they had submitted the so-called Home Rule bill which provides, as an amendment to the constitution, that municipalities shall be given the exclusive control of the liquor trafic subject to the present local option laws. This having carried by considerable majority means the breaking down of county option which has prevailed heretofore. And when one understands that in Oregon there are many incorporated towns that have but a very small population, and where the total vote of the town itself is but a small part of that of the precinct, one can see the injustice of this measure, that permits a handful of voters to override the will of the entire surrounding territory—supposing that will to be for prohibition. It will enable any one such town to vote for saloons even in such counties as have declared for a dry county.

Although the complete returns are not yet available, enough is known to show that state-wide prohibition was defeated. Multnomah county alone gave nearly 20,000 majority against it. This is the county in which the city of Portland is situated. The Home Rule bill carried, and seven counties that were in the dry column are now in the wet list. I am asked by many how this result came about, how the liquor men came to claim such a victory in a State that was seventy-five per cent dry. It is not always easy to explain why some American elections go as they do, but some reasons are evident to any one who has been on the field. First, I place the concerted, flagrant, persistent violation of the law in such counties as were dry during the last two years. On every hand were "near beer" joints, and in the majority of cases the men who were in the saloon business simply continued to run the same places as such, and to sell real beer and other liquors almost openly. The laws are such as to make it very difficult to obtain evidence, the officers who should prosecute are in most cases disinclined to do their duty. Cases called to trial so delayed, and appealed upon slight grounds, that it was almost impossible to convict. The brewers and wholesale liquor men sold and shipped to any one who would order, even though they knew it was for illegal sale, and thus in every way everything was done that could be done to disgust and discourage the people who had voted for a dry town or county. To add insult to injury the liquor men then boasted of the great amount of liquor being sold illegally and laid it at the door of the prohibitionists. The result was just what they wanted. Many men who had voted "dry" two years ago thought that it would be better to have the open saloon and license than the conditions that prevailed. They could not see that it was part of the program of the greatest law-defying set of men in the country—the Liquor Dealers' Association.

Again there was almost unlimited use of money with which to carry on one of the greatest campaigns of advertising, both by means of literature distributed through the mails, by extensive bill posting, and by the almost open purchase of a large part of the press of the State. Only one paper of any importance in the State, The Portland Evening Telegram, took any open stand against the liquor traffic, while the Oregonian and nearly every other paper openly opposed prohibition and supported the Home Rule bill. And when one learned of the "boiler plate" editorials that appeared in many of these papers he could not but believe that in many cases, at least, these were paid for by the liquor trade. In addition to this, for the first time, the saloon put men in the field on the platform to lecture against prohibition. Among these were ex-Mayor David Rose of Milwaukee, Clarence Darrow of Chicago, Captain Dan Morgan Smith of Georgia, and Sidney Storey of New Orleans. These men were sent into the State by the Liquor Dealers' Association of Louisville, Ky., which donated their services. Darrow is known to have received a thousand dollars a night for his services, Rose probably as much, and Storey told a temperance worker that he got $250 a night. A young lawyer named Tooze received $60 a night for his

time. Oregon ought to watch that rising young man and mark him for future reference. These men without exception made a campaign of most deliberate mis-representation, appeal to men's selfishness through the "personal liberty" pleas, ridicule of all prohibitionists as simple meddlers in other men's business, and denial of facts. In the list of speakers agianst prohibition one must not overlook the Rev. Mr. Wasson, an Episcopal clergyman from New York, who was also imported for this purpose.

And again, there must be considered the indifference of a good many voters who, while not themselves of intemperate habits, take no active interest in how the fight goes. If persuaded to vote at all most such men would vote "dry," but they are not interested.

It had been a great campaign; the temperance question overshadowed all else, and there were thirty-two other measures before the voters of the state. The liquor forces have won this time. The Telegram says, "The liquor traffic is now in more complete control of the state than ever before." The same paper expresses but little hope that conditions will be improved any under such control. The liquor men have made many promises of what they will do towards law enforcement, the passing of "model" license laws, the strict regulation of the saloon, and the elimination of the dives, all of which they have often promised before, but which promises have never been kept. The open and shameless disregard of all laws that interfere with their business in any way, their absolute contempt for the expressed will of the majority in all places where local option votes have decided for "dry" conditions, give no hope that there can be any reform of the saloon except by the process of entire prohibition. It is not unlikely that the defeat of prohibition this time will work for its success in the near future. Temperance workers are not at all discouraged by the loss of this battle, and prohibition far from being a dead issue in Oregon will prove to be the livest topic in the state from now on. The liquor traffic is making the greatest fight in its history—a fight for life. Its millions of invested capital, which pays such dividends to the brewers and distillers as no people ought ever to allow to be paid to any capital, is in danger of being forced to go to work for decent returns and better wages for the laborer and the producer; and greed, as ever, is not inclined to let go easily. Under the name of "The National Business Men's and Manufacturers' Association" the traffic is now banded together in an alliance, both defensive and offensive. The liquor interests of the United States, Canada and Europe, are behind it financially, and doing politics as never before. Gov. Brady in Idaho stood, as a Republican, for the spread of prohibition in that state, and he was defeated, while most of the rest of the ticket was elected. The Democratic party in Utah openly stood for state-wide prohibition and they were badly defeated. Gov. Stubbs of Kansas, the open advocate of prohibition, narrowly escaped defeat at their hands. Wallace of California, candidate for Lieutenant-Governor on the Republican ticket, was openly fought as a "prohibitionist," although no one knew that he was except the liquor men. And so everywhere the saloon is seeking power through control of public officials. Are the decent people going to allow them this power? Watch the fight, brother, and lend a hand while you watch.. It's lots more interesting from the standpoint of a fighter than from that of a "disinterested" watcher. He leads this fight who said, "All power is given unto Me—and I am with you always." When I am convinced that the work of the strong Son of God is a failure, that His truth and His righteousness are not to prevail over all evil, then, and not till then, will I believe that our battle is in vain. **The Saloon Must Go..**

DOWN ESCONDIDO WAY.

W. N. Burr.

You take the San Diego train at Los Angeles and run down to Oceanside. Before you have gone half the distance you pass Santa Ana. From that point you encounter lots of country, but not much else, except the historic old mission town of Capistrano. You get a picturesque view of the ruined mission as the train stops for a few minutes at the little station. You sit at your window and watch the faces of a crowd of Mexican inhabitants, men, women and children, who have flocked to the station evidently "to see the train come in." You could easily dream yourself across seas into Spain. Perhaps you do recall a stanza or two from Longfellow:

"How much of my young heart, O Spain,
Went out to thee in days of yore!
What dreams romantic filled my brain,
And summoned back to life again
The Paladins of Charlemagne,
The Cid Campeador!"

But as the train moves on your thought leaps from Spain to Servia, and you have a vision of the warrior priest who fought at Belgrade, Giovanni di Capistrano, born in the little town of Capistrano in the Abruzzi in 1386, sent to excite the Germans to a crusade against the Turks in 1450, and with the cross in his hand encouraging the inhabitants of Belgrade when that town was besieged by Turkish forces in 1456. Seventy years old when he led the Belgradians in their successful sortie, canonized two hundred and forty years later, and giving its name to a Southern California mission that has been lying in ruins since the earthquake of 1812, old San Juan Capistran is not likely to be soon forgotten. Some freak of the brain brings along the lines of Shakespeare:

"The evil that men do lives after them,
The good is oft interred with their bones."

—and you are trying to discover what there may be in the Shakespeare words that can possibly apply to the old priest, when the brakeman cries, "Oceanside," and you drop both priest and poet and make ready to "change cars for Escondido."

It is not altogether an agreeable exchange if you are a bit fastidious, as most of us are in these days. The San Diego train was an up-to-date affair, and as the darkness came down the electric lights were turned on. The train of the Escondido branch is a "mixed train," takes its own time, for it knows there will be nothing on the road ahead with which it can possibly have a collision, no matter where it may be at any time—unless a cow should happen to stray upon the track. The old-fashioned car-lamps are dim and smoky, and one of them refuses to burn at all, and the car is cold, and you begin to feel a bit out of sorts. But in time, if not quite in due time, "Escondido" is called; and you make your way out into the night, a stranger in a strange place, with a little home-longing tugging at your heart, when as you step from the car a good man greets you, and in two minutes you are being whisked off into the darkness behind the two big, glaring eyes of a big family automobile. At least, that is the way you are welcomed when you reach Escondido if you have a good friend at court, as I had when I went there.

The next day, perhaps, will be Sunday, and if you are a dyed-in-the-wool Congregationalist, as I am, you will be looking for the Congregational Church. It will not be hard to find, for the Congregational Church has a leading place among Escondido's institutions, and the brick meeting-house has no grass growing over its door-steps.

What do you say to getting to church at ten o'clock on Sunday mornings? Can you cut off the end of your Sunday morning nap and get around in time for it, think? That is the way the Congregationalists do in Escondido, and some of them drive in from some little way out in the country. Morning service at ten, Sunday School at eleven-fifteen.

"Now, how does it happen that you have your church service so early?" I asked.

"Well," was the reply, "our pastor felt that he could not lead the young men's Bible class in Sunday School and then go into the pulpit and give us his sermon. He wanted to be fresh for the pulpit. So, at his suggestion, we just reversed the two services, putting morning worship at the time of the former Sunday School hour. We'd do almost anything for that man—go to church at midnight, probably, if he wanted us to."

"And how does it work?" I asked. "Do the people get out to church at ten o'clock, as many of them as would come at eleven?"

"It doesn't seem to make any difference."

So you will find about one hundred and fifty people at the Escondido Congregational Church at ten o'clock on Sunday mornings. At eleven-fifteen the Sunday School gathers, about one hundred and twenty-five in attendance. At the evening service at seven-thirty the congregation usually runs a little larger in its attendance than the morning service. And the Christian Endeavor Society!—the anti-Endeavor folks ought to go to Escondido to have their eyes and hearts operated upon! They might not find quite fifty bright, consecrated young people at the Christian Endeavor prayermeeting, but the number would not fall far short of that. If you find what I found, you will hunt up a chair in the auditorium and carry it to the door of the Endeavor room and sit there and look in because you can't get in. The regular topic, "Secrets of Happiness," was worked in with a service on "The Quiet Hour" the night I was there, and those young people gave evidence that in their quest of happiness they have found the secret that lies in the "Quiet Hour."

Morning service at ten o'clock is not Escondido's only peculiarity. If you are listening, as all good church-people should listen when the announcements are made from the pulpit, you will hear the minister say: "The Midweek Prayer-meeting will he held on Wednesday afternoon at three o'clock." You will no doubt wonder how that works, and you may feel that the church prayer-meeting in the afternoon is not likely to correspond with the earlier hour for Sunday morning service as a wise venture. You'll have to stay over Wednesday and judge for yourself, which I did not do.

Escondido is a gem in semi-isolation. It is tucked away in a side-pocket, and seems to be not much of anywhere until you get there, and then you find you are somewhere. It has had its "water troubles" and all sorts of experiences which are likely to come to a town in its experimental years, but it seems now to have pulled well through all these experimental experiences, and is ready to go forward into its assured growth and prosperity. It is the center of a fine agricultural region; its products are chiefly lemons, oranges, grapes, and hay; it has three packing-houses, and a creamery; a Carnegie library, just completed; an excellent high school, and good grade schools; churches galore, and then some; and no saloons.

Climate? The air has all the softness of the San Diego atmosphere, and that, you know, is peerless. As the gentle air-currents fan your face you can hadrly fail to think of the difference between soft "rain-water" and the "hard water" from some mineralized well. The climate of the entire San Diego region is tender, it is feminine climate; and Escondido is only thirty-five miles from San Diego, and it boasts the same soft, motherly, brooding atmosphere.

La Canada, California.

THE POWER OF A STAINLESS LIFE.

A. W. Palmer.

Luke 23-37—"Certainly this was a righteous man."

The political campaign just ended has unconsciously borne witness and paid tribute to the power of goodness. Why has it been characterized by slander and abuse? Why have innuendoes and deliberate lies been industriously circulated against the character of good men and true? Because the children of darkness realize the tremendous power of a stainless life! "The strength of Galahad was as the strength of ten because his life was pure.' The powers of evil know that, and so the first step to defeat any candidate is to show that he is not a good man—by real evidence, if possible; by manufactured evidence, if necessary. Every corrupt politician, every unprincipled newspaper, every special interest knows this and acts accordingly. It is an unconscious tribute to the power of goodness.

There are many sources of power which a man may lay hold of. But no man's power can abide unless fundamentally he is a good man. Even the power of Jesus starts here. We honor Him because He is the world's greatest religious teacher, because of His wisdom, because of the wonderful deeds He did. But all things would avail not at all if we were not also convinced of His goodness. The power of Jesus over the lives of men rests fundamentally on this truth of which the Centurion was also convinced: "Certainly this was a righteous man!"

Does any young man want his life to be one of power? Then let him get wisdom, let him lose his petty personal interests in some great cause, let him live in the light of some positive faith, believing his beliefs and doubting his doubts. But, beneath all this, let him remember that, after all, his abiding power in the world will be about in proportion as men may truly say of him, "Certainly this was a righteous man."

Oakland, Cal.

THANKSGIVING DAY PROCLAMATION.

This year of 1910 is drawing to a close. The records of population and harvests, which are the index of progress, snow vigorous national growth and the health and prosperous well-being of our communities throughout this land and in our possessions beyond the sea. These blessings have not descended upon us in restricted measure, but overflow and abound. They are the blessings and bounty of God.

We continue to be at peace with the rest of the world. In all essential matters our relations with other people are harmonious, with an ever-growing reality of friendliness and depth of recognition of mutual dependence. It is especially to be noted that during the past year great progress has been achieved in the cause of arbitration and the peaceful settlement of international disputes.

Now, therefore, I, William Howard Taft, President of the United States of America, in accordance with the wise custom of the civil magistrates since the first settlements in this land, and with the rule established from the foundation of this Government, do appoint Thursday, November 24, 1910, as a day of national thanksgiving and prayer, enjoining the people upon that day to meet in their churches for the praise of Almighty God and to return heartfelt thanks to Him for all His goodness and loving-kindness.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this fifth day of November, in the year of our Lord, one thousand nine hundred and ten, and of the independence of the United States the one hundred and thirty-fifth.

Among the Churches.

California.

San Francisco, Green Street.—At the last communion five persons entered into church fellowship, three on confession.

Campbell.—At a meeting in the Congregational Church last week a law and order organization was formed which will have as its special aim the driving out of the "blind pigs" doing business in Campbell.

North Berkeley.—A committee on new building has been appointed and the project will be pushed. The new edifice is much needed if the church is to meet the demands upon it. Last Sunday the pastor, the Rev. S. C. Patterson conducted communion service at the Chinese Branch. It has 31 members, and thirty-two persons partook of the sacrament.

Oakley.—At the last communion season three united with this church, one by letter and two on their confession of faith. A very hearty spirit of good will was shown by the people of the church and congregation toward the pastor, by giving him a "postal shower" on his birthday. A dinner was served by the ladies on election day, netting a goodly sum for the church.

Martinez.—Six persons united with the church at the November communion, three on confession. This church has given $12 in excess of its apportionment, and has made its last contribution for the year. The Ladies' Social Circle served lunch on election night from which they realized a goodly sum. A large Junior Endeavor Society has recently been organized and is doing efficient work under the leadership of Mr. E. D. Hale.

Oakland, First.—The 50th aniversary will be observed next Sunday. In the morning Mr. Brown will preach and in the afternoon at 3:30 a fellowship service will be held. Mr. E. P. Flint will speak on "Early Days"; the Rev. Dr. Dille on "The Church and the Religious Life of the City"; and Dr. Pardee on "The Church and the Civic Life." All former members of the church and friends in general are invited to this service.

Berkeley, First.—The report of the treasurer at the recent annual meeting showed receipts for current expenses and benevolences to the amount of $8,177,95, and a balance in the treasury on the 31st of October of $121.84. In addition to the foregoing amount there was received and paid out on indebtedness and repairs on church building $3,036. During the year 54 persons were received to membership, making the present enrollment 593, a gain of 35 over last year.

San Diego.—Eleven persons were welcomed into the fellowship of the First church November 6th, five on profession of faith. Dr. Thorpe is giving a series of evening lectures on "The Art of Living," with topics as follows: Physical Health, Mental Health, Self-Respect, Self-Control, Getting on with People, Learning the Use of Tools, Getting and Spending Money. On a card announcing these topics are the following very suggestive words, in quotation marks: "It is not enough for the preacher to tell us to be good; he must show us how."

Oakland, Plymouth.—The Men's League of this church had a very successful meeting November 4th. One hundred men sat down to a turkey dinner and afterwards listened to addresses on "Constitutional Amendment No. 1" by Hon. Alexander Brown, chairman of the State Board of Equalization, and on "Oakland's Proposed Charter" by Hon. Albert H. Elliott of the City Council. The "Plymouth Oaks," the boys' club, has voted to join the Boy Scouts. Mr. Robert Vickery has been elected Scout Master. The Oakland Scout Masters are to have instruction from the new physical director of the Y. M. C. A., recently connected with the movement in Australia.

San Francisco.—Dr. Madison C. Peters will continue to supply the pulpit of the First church, and has announced for his subject next Sunday 11 a. m., "Is the Traditional Hell True? A Defense of the Bible against the Misinterpretations of the Centuries." Dr. Peters, in announcing this theme, said "he believed in the Bible from lid to lid and not in spots only," but that he differed from some commonly accepted interpretations. Dr. Peters is the author of "After Death—What?" and "The Great Hereafter," and has made these themes a special study. Next Sunday evening Dr. Peters will preach a special sermon to women on "Pleasure Seeking as a Profession." Text, I Timothy, 5:6. "She that liveth in pleasure is dead while she liveth." The congregations are large .

San Francisco, Plymouth.—The first two Sundays in November, the pulpit was occupied by Rev. Albert Eaton Fitch, now doing evangelistic work. Mr. Fitch is a man large in statue, of forceful presence, with a voice of commanding power, of pleasant quality, well modulated, and under perfect control. His sermons abound in word pictures. When he pictures sin, he presents it vividly to the eye in all its nakedness, when he speaks of life eternal, his glowing words carry the listener to the celestial city. The whole service, under his leadership, moves forward with increasing power; and not the least element in this effect is his splendid singing voice. The church is preparing for an onward movement with the coming, the first of December, of the new pastor, Rev. Robert W. Rogers.

Santa Rosa.—Rev. George F. Haerle, who recently re-

turned from an extended visit with his parents in Germany, and who accepted an invitation from the First Congregational Church at Santa Rosa to occupy their pulpit for a month, following the departure of their former Pastor, Rev. Arthur B. Patten, has accepted an unanimous call to remain as their permanent Pastor. Mr. Haerle, by his earnestness and energy is creating a lively and deepening interest in the Wednesday evening meetings, especially among the men of the church, 16 men being present Wednesday evening of this week. The same interest is being manifest also by an increased attendance at all church services. While visiting in his native land the new pastor took to himself a wife. Mrs. Hearle remained in Chicago for a few weeks with relatives before entering on the duties devolving on her as a minister's wife. Pastor and people are awaiting her arrival with pleasant anticipations.

Sunol Glen.—Our church celebrated its twenty-fifth anniversary Friday, November 11th. The first pastor, Rev. O. G. May, was present and gave reminiscences of the early days. Mr. W. F. Batchelder, the donor of the lot on which the church stands was also present and told of Sunol in the early days, carrying his hearers back fifteen years before the founding of the church. Mrs. H. H. Ellis, one of the promoters, was represented by her daughter, Mrs. S. V. E. Ledyard, who gave other items of interest concerning the early days. The mortgage on the parsonage was burned over a bonfire outside the church, leaving the church absolutely out of debt, with small balances in the treasury of every department of the church. The attendance was the largest of any local church meeting for a number of years. Mr. Harold S. Tuttle of Pacific Seminary is in charge of the work at Sunol. Since he went there three years ago the church in its various departments has raised an average of more than an hundred dollars a member.

Black Diamond.—This church is again taking its rightful place among the churches of the Upper Bay Association, having grown from a morning audience of four and no evening service, a year and a half ago, to a present morning audieince of over 50, and an evening audience of over 30. The Sunday School had no superintendent then, and no teachers, and now has an efficient corps of officers, six teachers, an average attendance of 50, a home department of 50, with a cradle roll of thirty. At the last communion six united with the church on confession of their faith, among them being a mother and three of her children. The church and congregation gave the pastor and wife a very pleasant surprise on the anniversary of their wedding which occurred on Sunday, October 30th. As the pastor was about to begin the service as usual, he was told that they would take charge of the service that morning, and then followed a program of songs and recitations, concluding with the presentation of a well-filled purse. The crowded church which was beautifully decorated, and the hearty handshakes and congratulations at the close of the service, all showed the loving spirit of the people.

Oakland, Fourth.—Sunday, November 6th, marked the completion of the seventh year of Mr. Maar's pastorate in this church. His sermon "Memories" abounded in tender incidents of sympathy and fellowship, and was replete with that sincere love and devotion to us which has always characterized his pastoral relations with his people, who hold him in the very highest regard and are praying for his continued health and strength to work with us. The review of the church work during this period of seven years disclosed the fact of a steady and increasing prosperity, notwithstanding seemingly contradictory appearances at times. The outcome has always been a gain in membership, in possessions, in all church departments, and even in many blessed experiences. The truth that "the busiest people have the most time" was exemplified by the effort of the Rev. C. R. Brown—notwithstanding these overcrowded remaining days of his sojourn in California—which resulted in the fulfillment of his promise to give us his most enjoyable and instructive address on "Japan" on last Wednesday evening. This effort was decidedly appreciated, and the opportunity to hear Dr. Brown brought out a splendid audience, including many of our young people. We would add our voice to the large chorus of regrets echoing throughout this State at the departure of Mr. Brown from us, for he has always been to this church and to its pastor a kind, loving and administering friend, with a ready hand to help us over the hard places. It is inadequate to say that we shall deeply miss him.

San Jose.—The annual meeting of the church, held October 25th, was a very happy occasion. In the afternoon session the reports from various branches of church work were most encouraging. The treasurer reported all bills paid and no indebtedness, except the Bank Loan of $4,000 on our new $15,000 Parish House. The Kingdom Extension Society has sent as usual, money to each of the seven Congregational Benevolent Societies, besides the salary of our medical missionary, Dr. Susan Tallman, and individual gifts, through our Society, of one hundred dollars to Dr. Tenney for special foreign work, and five hundred dollars from the same source for the new hospital now building in Ling Ching, China, for Dr. Tallman's medical work. The Ladies' Aid reported a year's activity in which much attention has been given to Parish House furnishings, and the paying in full of their pledge to the new building. The Superintendent of Intermediate Christian Endeavor reported one of the strongest and most promising departments of the church—a society of forty-five boys and girls of high school age, that, after graduating very recently twenty of its maturest and strongest leaders into the Senior Society, is carrying forward its meetings and various lines of work with no perceptible shock following such a loss—a society that aims each new school year to win the High School for Christ, and to this end one-half of these busy students are pledged to the Quiet Hour.—fifteen minutes each day for meditation and prayer. Just now these boys and girls are preparing a Christmas Box for the Indians of Humboldt county, where one of our own members, Mrs. Alice Peebles, is Field Matron. The Pastor, Dr. Patchell, in addition to the report from his local parish, told of the work he is doing with college men and women at Stanford and Berkeley Universities—classes in Bible study and the Ethics of Christ, out of which deep spiritual interest is manifesting. The report which brought vital interest was from the Sunday School—Primary and Kindergarten departments, occupying two large rooms, under the skilled management of Mrs. Tuthill and her assistants; a Junior department of numerous classes, well graded, and older classes well sustained. The Baraca Class of thirty boys of high school age are enthusiastic students with Prof. Lewis Avery, Principal of the San Jose High School, as teacher; a class of thirty young women Normal students are taught by Miss Kinney of the Normal Faculty; a second class of Normal students and other young women

led by Mrs. Yocum of the High School Faculty; next to these two large classes of young girls are now taking up a study course with young women teachers, themselves Normal graduates; and as leaders for this well graded school the new year is to have two experienced and able men as associate superintendents, Mr. J. B. T. Tuthill and Mr. Harry Finnemore. The dinner hour at six-thirty brought together over two hundred and twenty-five of our membership around the bountiful tables to a supper provided by the Ladies' Aid, and served by our young daughters. After supper, with the Pastor as Toast Master, numerous addresses were given, interspersed with vocal solos from our choir, and each department of church enterprise was brought before us in short, bright, and interesting ways. A brief report of the year's work of our absent foreign pastor, Dr. Tallmon, as medical missionary, was given, and Prof. Avery closed the evening's profram with an able and thoughtful address on "The High School and Religious Education."

A CORRECTION.

Editor Pacific:

Kindly give me space to make such amends as I may for the injustice done several of our churches in the printed report of the superintendent of the Sunday School Society, issued during the last month. The report closes with a table of apportionments and receipts for all the churches. By a printer's error many receipts are credited to churches printed next above in the list. Herewith are appropriate corrections:

Adin, $8; Oakland (Plymouth), $5.85; Oakland (Boulevard), $2.08; Oleander, $5; Oroville, $15; Pacific Grove, $35.75; Palermo, $2.50; Palo Alto, $20; Paradise, $7.50; Pescadero, $3.16; Petaluma, $20; Port Costa, $3; Redwood, $25; Rio Vista, $7; Rohnerville, $1; San Francisco, First, $80.13; San Francisco, Bethany, $20; Reno, Nevada, $19.77.

The report as read at Porterville, and the wall placard there exhibited, did not contain these errors. None regrets more than I that they should have crept into print.

MILES B. FISHER.

THE NEW CHURCH BUILDING AT RIVERSIDE.

We give the readers of the Pacific a glimpse this week of the proposed new house of worship at Riverside. It is to cost $75,000. At a recent meeting $46,450 was pledged toward its construction. The Woman's Union, which paid for a $6,000 parsonage in three years, has pledged $5,000 for the new edifice; the Senior C. E., $2,000; the Intermediate, $300, and the primary department of the Sunday school, $300. Among the donors are two persons who live several hundred miles away, but who spent last winter in Riverside and attended the First church services. They pledge $500 each.

The new edifice will be on the old site, across the street from the Carnegie library, only a short distance from the far-famed Mission Inn. The plan forms a beautiful effect in harmony with the design of the Carnegie library. Facing from Lemon street the church is seen to have two "L's" one on Seventh street, the other opposite to the south. The auditorium will be most commodious. The pulpit and choir are at the Lemon street end, while the Sunday school room at the opposite end will be available as part of the auditorium, when needed, making a capacity of fifteen hundred seats.

The "L's" will have parlors, primary department, Y. P. S. C. E. rooms, pastor's room and choir room. Below will be a large banquet room, a kitchen and many conveniences.

The work at Riverside is in excellent condition under the leadership of the Rev. Horace Porter. The spirit of the church in its fine unity and devotion in this and other movements is most commendable.

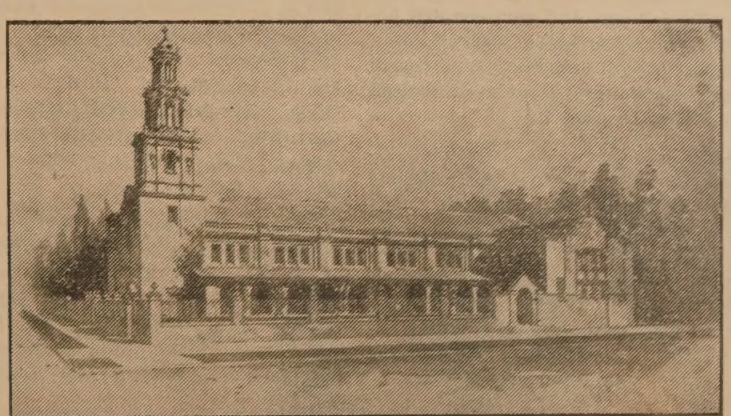
At the recent communion service five persons were welcomed into fellowship, one on confession.

NOTES AND PERSONALS.

Rev. George H. DeKay returned to Berkeley last week from a two months' campaign in Eastern Oregon in the interest of State-wide prohibition. He covered three counties, making fifty-eight addresses in eight weeks. These were made in churches, school houses and halls and on the streets. Elsewhere in this issue Mr. DeKay gives the results of the election in Oregon.

Next Monday at the meeting of the Congregational ministers of San Francisco the paper will be given by the Rev. H. R. Miles, whose topic will be "A Right California Denies Her Prisoners." At 12:30 on that day all gather for lunch in the parlors of the First Congregational church of San Francisco, and a "farewell" will be given to Mr. and Mrs. C. R. Brown, who are to take departure from us early in December. The wives of the ministers are invited and an unusually large attendance is expected.

At Fabiola hospital in Oakland on Monday, November the 14th, a son was born to the Rev. and Mrs. E. L. Walz, of the Green street church, San Francisco.



WASHINGTON NEWS.

Rev. C. F. Clark, Correspondent, 7212 Woodlawn Ave., Seattle.

Eureka.—The church has been repainted and the parage repainted and papered and a new barn built. The property is in good condition.

Tacoma, Pilgrim.—Work has been hampered by an inadequate and temporary building. This has been added to, and soon efforts will begin for a fine new edifice. Rev. E. C. Wheeler is pastor.

Lamont.—This is a division point of the C. M. and P. S. R. R., and promises to be a larger town than was at first anticipated. We have the only church in the town. The cost was about $2,000. The ladies have installed a bell with a four-foot mouth, and are talking of erecting a parsonage.

Kirkland.—Our church here, under the vigorous leadership of Rev. C. E. Newberry, has come to be by far the strongest and best in the town. The young people are being enlisted in growing numbers. It needs but a little of the growth of that side of Lake Washington, for which they have been looking for some time, to make Kirkland a strong, substantial church.

Seattle, South Alki.—Under Rev. Tyler Dennett our church has become a force in the community. South Alki has heretofore been mainly a summer suburb, but more and more people are building permanent homes, and the community is becoming a permanent one. One thousand dollars toward a $1500 addition have been pledged and the work will begin before long.

Tolt.—A reception was recently given Rev. J. Herbert, who comes to this pastorate from Clear Lake and McMurray. The work opens with much promise. The church has had a precarious existence, but now seems to be permanently established. The increased transportation facilities soon to be secured will build up the town in population, and our church is prepared to care for the newcomers.

Moxee.—This young church is actively preparing its plans for work. It has received several accessions and the services are better attended now that they have a resident pastor and a good place to worship in. The Sunday school has been graded and much interest is shown in its sessions. Rev. C. T. Cooley is pastor. The building was dedicated May 10th, at which time the balance due was raised.

Winthrop.—This church is constantly growing in membership and looks toward a bright future, as the ranches are being rapidly divided into orchard tracts. The congregations have outgrown the school house and services are being held in a hall. Subscriptions are being secured for a building, and when the project is well underway, the church plans to ask a smaller home missionary grant even though it is building. Rev. W. L. Singer is pastor.

Allyn and Vaughan.—There seems to be a growing interest in the work at both places. At Allyn the religious element is not so large as at Vaughan, but it is very persistent and hopeful. People outside the churches respond heartily to the social calls of the church. A few new families have recently come into Vaughan and are manifesting an interest in the church. There is a prosperous Sunday school at both places and an Endeavor Society at Vaughan. Rev. A. R. Dodd also looks after a Sunday school at Victor where we may eventually hold preaching services.

Kenewick.—Rev. Victor E. Mariott is pastor and has already done much to advance the church. A Young Peoples' Club has been formed, which meets for Bible study at the Sunday school hour and holds business meetings at other times. Thus the young people are bound together for definite work. They are raising money for new hymn books and for a paid choir leader. A Sunday school kindergarten has been organized with tables, sand maps, etc., which meets in a room of its own. The dark days seem to be passed and the future seems to be assured.

Ferndale and North Bellingham.—Evangelistic meetings held by Rev. David Reid at Ferndale and by Billy Sunday at Bellingham resulted in some good gains in numbers and interest. The Sunday school is larger than ever before. At North Bellingham the work is hindered by having no place to hold evening services. The church lot has a revisionary clause, and efforts are being made to get a clear title so that the Building Society can be asked for aid. Other churches are doing practically nothing, and the prospects for these fields are, on the whole, very bright.

Spokane, Corbin Park and Westside.—Corbin Park held its first services in the new building the first Sunday in June, at which time it also welcomed Rev. G. H. Rice as its pastor. Twelve members have been added and the work strengthened by the coming of Congregational families into the community. Services are growing in attendance and interest, and the prospects are very encouraging. The Westside field is not growing so rapidly and perhaps cannot until they have a pastor's full time; but the church is in good condition and more than holds its own in membership and usefulness.

Lopez Island.—Lopez is an island of about forty square miles with a thinly settled farming community, with no villages of any size upon it. Rev. F. D. Healy preaches at Lopez every Sunday morning and at Richardson every Sunday evening, at Shaw Island twice a month and at Mud Bay twice a month in the afternoons, taking Mr. Shaw instead of Mr. Hudson, whose health will no longer permit his taking the long launch ride. He will look after Orcas and Doe Bay. Development is necessarily slow, as indicated by church membership, but the blessing to the island is great. Two resident ministers look after the whole island.

Cliffs, Little and Carrollton.—Cliffs is a small and purely missionary field. There is a faithful but small band of Christians there who are able to keep a place open where they can sing and study the Word. They maintain quite a Sunday school, however, and Mr. Hershner is raising funds to build a little chapel where the work can be done to better advantage. During May a church was recognized at Lyle. Thirteen members were received, nine men. The opening of the Klikitat valley by a railroad will make this an important point. Since the organization other members have been received. Rev. L. A. Sahlstrom, now of Selah, Wash., has been asked to take charge of the work. At Carrollton, fifteen members were received in to the organization at the recognition service. They propose a $1,200 church.

Clear Lake and McMurray.—Rev. J. Herbert closed a two-year pastorate the last Sunday in September, and Rev. E. A. Orr began his pastorate without the loss of a single Sunday. For two years Mr. Herbert worked hard, but the results of his labors were not so great as the amount of care would have produced in a more settled community. During his stay removals gave the Sunday school eight

different superintendents at McMurray alone. Other removals affected other branches of the work to an equal extent. The work is on a better basis, however, than two years ago. A farewell reception was tendered Mr. Herbert and his family at Clear Lake. Many kindly words were spoken. Mr. Herbert was called "a manly man among men," and his family characterized as one of great usefulness. This was also a reception to Mr. Orr and family, who take up the work with promise of much good for the field.

Marysville.—For some time it had seemed as if all this church could do was to maintain itself. But a wider vision was given to it, and it decided that it should become a force in the community. The pastor, Rev. H. G. Miller, secured the consent of six of the most prominent business men of the city to act as trustees and directors, and they were unanimously elected. Since then the church has begun to be a force in the town, and while it is too soon to see definite returns, the people who for years simply held on hoping for better things are at last confident of victory, and a new spirit of encouragement is felt in all departments of the church life. The next step will be the development of the benevolences which through the pressure of the barren years were neglected through the false idea that the church must care for itself first. Now Marysville is learning, as so many churches have already learned, that to live a church must have a broad conception of the work of the kingdom and not think of their own life first. Since this was written it is learned that Mr. Miller will be compelled to give up all pastoral work and go to California for his health.

Klickitat County.—The work of Rev. J. L. Hershner, as joint missionary of the S. S. and H. M. societies, lies largely in this county, and were it not for what he does there would be but little done, as the only resident pastor so far in the Columbia valley part of this county is Rev. J. G. Lake of our church at White Salmon. Some idea of the territory may be gained by the fact that in one month Mr. Hershner traveled over 1900 miles, including a great many miles on foot. Besides Cliffs, Carrollton, Lyle, White Salmon churches there are Sunday schools at Roosevelt, Bingen, Pine Hill and elsewhere. The country is not down to normal yet. Railroad populations at some places, with the consequent movings and the opening of new districts, make work hard, but several of these places will soon be on a permanent basis and work will proceed rapidly. Much of the territory is excellent fruit land and when orchards begin to bear everybody will be prosperous and we shall have some strong churches. Our church services are well attended and great interest is shown in the Sunday schools. At the northern end of the county we have another group of churches and Sunday schools. At Glenwood, a flourishing church under the care of Rev. F. M. McConaughy, formerly at Kalama.

Northwest Association of Washington.—The fall meeting of the association was held in Queen Anne church, Seattle, November 1 and 2. It was one of the most largely attended associational meetings yet held, and the program was of exceptional interest. There were few long addresses, but many four-minute talks on vital themes. Messrs. Gale, Scudder, Van Horn and W. H. Lewis, who were fresh from the Boston meetings, gave their impressions, and the assembly was greatly encouraged by their reports. The Men's Club gave the banquet the first evening, presided over by Mr. O. F. Cutts, President of the Seattle Brotherhood. Several spoke after dinner on "What the Brotherhood Proposes to the Men of the Churches." The sermon was preached by Rev. C. H. Burdick of Bellingham. Among the noteworthy things was a two hours discussion on our work in Washington, presided over by the Rev. E. L. Smith and open to all, with no set speeches. The work was thus presented from various angles. An hour's discussion of Boy's Work, especially from the scout movement standpoint, was opened by Mr. Tracy Strong, son of Dr. Strong, Boys' Director at the Seattle Y. M. C. A. The Ladies' Hour was presided over by Mrs. R. S. Osgood, and the chief speaker was Mrs. Chittenden of the Pacific Board of Missions. The Sunday school was not forgotten, Rev. James Elvin and Prof. J. K. Hart of the University spoke on religious education with special reference to Sunday school work. The noon luncheon was served at the lunch room of the Queen Anne High school, and the delegates had a chance to learn by actual test how the school children are fed in our High schools. The evening meal was served by the ladies of Plymouth church who live on the hill. The program of the last session opened with devotional services led by Rev. E. D. Weage of the Columbia church, Revs. J. D. Hudson, W. R. Parr, C. E. Newberry, Wilfred Withington; each presented in four minutes one thing to keep dominant in our ministry. Rev. N. Kubishiro, pastor of the Seattle Japanese Congregational church, told why "One Japanese is a Christian," and the closing remarks were by Rev. L. L. West of Everett, on "Christ's last words to the disciples. The next place of meeting will be Bellingham, with Judge Jeremiah Neterer as Moderator. It will be expected hereafter that the Moderator at the opening session give an address upon some suitable theme.

THE PASSING OF THE FEDERATED CHURCH AT SUNNYSIDE, WASHINGTON.

The Federated Church is a thing of the past. The last remnant of this organization, which has attracted wide attention, was dissolved August 1, and the property was sold at public auction October 25. It was bought by the Brethren, one of the denominations in the federation, up to the time of its disintegration, for $4,825.

Rev. Samuel Greene, D.D., was the first, so far as records show, to hold a religious service in Sunnyside. He organized a Congregational Sunday-school which developed, about six months later, into a church of that denomination, the pioneer church of Sunnyside. Other church organizations soon followed. About six months later, it was proposed by the promoters of the Christian Co-operative Colony, who practically owned the townsite and had large, landed interests in the valley, to unite as many denominations as possible into a federated church. Each denomination was to have its own organization and pastor, within the federation; all to worship together in one building; the pastors to take turns in preaching. At that time there was no Presbyterian Church here, and a large majority of the resident Presbyterians had declared their intention of uniting with the Congregational Church. The promoters of the colony, however, felt that Presbyterians would be more likely to come, if there was a Presbyterian Church here. Being anxious to attract Christian people to this community (and incidentally to sell them real estate), they considered the Presbyterian denomination too large and wealthy to be be overlooked in its canvass. They persuaded the resident members of that denomination, therefore, to enter the federation as Presbyterians and not as Congregationalists. This led to the formation of a Presbyterian Church, making six denominations which united in the federation.

At the end of six years, three of the six denominations withdrew and each built a church of its own. A new feder-

ation was then formed, for three years, by the Brethren, Congregationalists and Presbyterians. After the expiration of the three years, the Presbyterians gave notice, August 1, 1910, of their intention to withdraw. This, according to the constitution, involved the sale of the federated property, in which each of the three denominations had an equal interest. The sale took place Tuesday, October 25, when the property was sold to the Brethren denomination for $4,825. The constitution provides that all three denominations may continue to use the property for six months from the date of sale.

Besides its share of the selling of this property, the Congregational Church has acquired three valuable lots and a modern, seven-room parsonage. They are now confronted with the necessity of building a church. This will be a difficult task for the present membership of about eighty members, none of whom are in affluent circumstances.

If the Presbyterians and Congregationalists were united in one organization, as they ought to be, it would make a strong, active, self-supoprting church. As it is, there are nine churches in this little town and neither the Presbyterian nor the Congregational Church is self-supporting. In fact, competition is most keenly felt between these two churches, since both naturally draw their support from people of the same temperament and practically of the same creed. The Congregational Church, being the pioneer church of the community, does not involve the denomination in any violation of its comity relations with the Presbyterians, by remaining in the field. If the town continues its present rapid growth, it may soon be able to support both.

CONFERENCE OF CHRISTIAN MINISTRY STUDENTS.

A conference of persons preparing for, or intending to prepare for, the Christian ministry will be held in Tacoma, Washington, November 25th and 26th.

Subjects for consideration: Ministerial Demand and Supply, Devotional Habits, Preparation for the Christian Ministry, Present Ministry Program, A Wonderful Challenge.

Among the speakers will be: Rev. Drs. Van Horn and Strong of Seattle, Bishop Keator, Mr. C. R. Drum of the International Committee of Y. M. C. A. and Mr. W. H. Lewis of Seattle.

OREGON LETTER.

By George H. Himes.

Mrs. Mary Ladd Steel, a faithful member of the First Congregational Church of this city for more than two-score years, passed on to her heavenly reward last Wednesday night after being an invalid a number of years, at the age of seventy-six. She was a native of New Hampshire, and a sister of the late William S. Ladd, who came to Portland in 1851, built the first brick building in this city in the summer of 1853, and in 1859 established the first bank in Oregon. Mrs. Steel came to Portland in 1864 as a teacher of music in Portland Academy and Female Seminary, an educational institution under the management of the Methodist Episcopal Church, her term of service beginning on July 23d of that year, and continuing about two years. On Thanksgiving Day, 1866, she was married to Mr. James Steel, a rising young business man of that date, one who has been an important factor in the upbuilding of this city in many respects. Four children were born to this union, three daughters and one son, all of whom, with her husband, survive her. Two of the daughters live in Portland, the third in Washington, and the son, J. Marshall Steel, is a business man of Berkeley.

The election last Tuesday resulted in defeating the prohibition movement by a large majority, and diminishing the number of counties which went "dry" two years ago by six. It is questionable whether it is of any real benefit to a county to go "dry" unless there is enough public sentiment behind the movement to compel the rigid enforcement of the law in that county; and that seems to be a very difficult thing to do, particularly when an adjoining county is "wet."

The Constitutional amendment offered by the "Greater Oregon Home Rule Association," was carried by a large vote. The text of that amendment is as follows:

"Article XI, Sec. 2. Corporations may be formed under general laws, but shall not be created by the Legislative Assembly by special laws. The Legislative Assembly shall not enact, amend or repeal any charater or act of incorporation for any municipality, city or town. The legal voters of every city or town are hereby granted power to enact and amend their municipal charter, subject to the constitution and criminal laws of the State of Oregon, and the exclusive power to license, regulate, control, or to suppress or prohibit, the sale of intoxicating liquors therein is vested in such municipality; but such municipality shall within its limits be subject to the provsions of the local option law of the State of Oregon."

On its face the above section may seem all right, at least upon casual examination; but the attitude of those who were instrumental in preparing this measure towards the question of prohibition is such, at least in large part, that grave doubts exist on the part of all temperance supporters, as to whether the Association of Home Rulers mean to press the question to an issue or not. The leaders of the Association have been profuse in promises by indicating what they propose to do, hence it may be proper to give them the benefit of the doubt, and expect that the saloon business will be radically curbed in the near future.

We have had several days of rain lately, the first of any consequence this fall, and now the Willamette river has risen to a good boating stage for the first time in three months.

For the third time a Democratic governor has been elected, and the remainder of the State ticket is Republican.

As may be remembered, two years ago the state legislature refused to appropriate funds to maintain the four normal schools then in existence. That action suspended them. At this election three were placed upon the ballot to be voted for by the people. This has resulted in reinstating one—that at Monmouth—and permanently killing the schools at Ashland and Weston.

Portland, November 13, 1910.

A quick retort is that ascribed to Rabbi Aaron of Buffalo. At a large public luncheon his friend, Father Kelly, called out to him across the table, "When are you going to be liberal enough to eat ham, Rabbi Aaron?" "At your wedding, Father Kelly," was the instant response.

A schoolboy's definition of a friend—"A fellow that knows all about you and likes you."

The Home.

THEIR NEW "CURRIC'LUM."

When little Miss Bulkley first saw the new occupant of the room across the hall, she felt that to be forced into close relations with so evidently "common" a person was only another result of the long train of misfortunes and bereavements which had left her one of life's derelicts, finally stranded on that barren reef know as the "third floor, back," of a city boarding house.

Good Mrs. Hadley did not, in truth, present an attractive appearance as, hot and disheveled from her four hours' journey in a dusty day coach, she panted up the steep stairway, her generous proportions clothed in black alpaca, a preposterous red bow under her double chin, an untrimmed hat of black felt of a style popular many years ago, set rakishly askew on her gray head; and it is probable except for the leveling influences of a great exposition and its tendency to impel the most conservative of landladies to lower her barriers for the sake of putting extra money in her purse, this excellent woman would never have been admitted to the select circle composed of those whom Sarah Spencer elegantly designated her "paying guests."

"Jairus 'n' me wa'n't both able to leave the farm at once," Mrs. Hadley explained at the luncheon table. "So he an' the boys come last month an' put up at the hotel out at the stockyards, East Buffalo. They set an elegant table, Jaisrus said, ice cream an' three kinds o' pie; but I thought, bein' alone so, I'd like somethin' quieter, an' a sick lady that's spendin' the summer at my neighbor's recommended me to come here. I guess I didn't make no mistake, for I like the looks of every one o' you, an' I expect we'll all be real good friends by the time my two weeks is up."

She beamed on the assembled company, which consisted, besides the landlady and Miss Bulkley, of half a dozen bachelor girls, of a type unknown to an earlier generation —girls who had gone out into the world to make a living in their various professions, not through stern necessity, but because of that modern spirit of feminine unrest that drives so many of them into breaking the home ties, which their mothers and grandmothers held so dear.

They were all pretty, happy, earnest young women, bent on making the most of their opportunities; and while old enough to be independent of chaperones, they were still young enough to take an interest in frocks, frills and fudge. Their summers were spent in travel or in attending the summer term at one of the great universities; and during the rest of the year, in addition to their regular work as teachers, writers, musicians and artists, they were taking advantage of the correspondence courses offered by the university that they might the sooner complete their post graduate studies and obtain the coveted right to add the titles of A.M. or Ph.D. to their names. And since, with it all, they by no means scorned the delights of teas and parties, golf and tennis, it is hardly to be wondered at that these much occupied young persons had utterly ignored the quiet, retiring little spinster.

But Mrs. Hadley was of a different type. As easily might one ignore the genial warmth of a snapping, crackling wood fire on the hearthstone. Her unfailing good temper, her irrepressible friendliness, and above all that quality known to the French, as "the joy of living," with which she fairly scintillated, proved irresistibly attractive on nearer acquaintance; and as Mrs. Hadley had predicted, long before her stay was ended she and the fastidious sextette were on terms of the frankest good-fellowship.

As for little Miss Bulkley, her first shrinking from association with so evidently uncultured a person had been succeeded by a feeling of passionate gratitude, for on learning, only two days after her arrival, that the little spinster, both from lack of means and lack of companionship, had not yet visited the Pan-American Exposition, Mrs. Hadley had exclaimed with a cluck of sympathetic comprehension:

"Well, now, for any sakes, you don't want to miss it, an' you livin' right here in the city! I didn't have any kind o' an idea how grand it was till I see it with my own eyes."

"I—I could manage to pay the admission fees," Miss Bulkley said timidly. "But they say there are so many extras—and then there are the luncheons—and besides, I have no one with whom to go," she concluded despondently.

"You come right along o' me, tomorrow," Mrs. Hadley said. "There's heaps o' interesting things to see out there that won't cost you a cent extra. An' we can get our lunches at the food exhibits—I don't want to meet freer-handed nor pleasanter girls than them that's got charge o' the choc-late an' cake stands. An' as for the nigger that bakes pancakes, he's the cleverest feller I ever did see—he give me a great plateful yesterday, browned to the queen's taste, an' maple molasses to eat on 'em."

So it happened that bright and early the next morning the two set forth together, Mrs. Hadley's kindly face beaming above the preposterous red bow that flared under her double chin, and the little spinster in a twitter of pleasurable excitement such as she had not felt for years. That day was a revelation to the forlorn inmate of Miss Spencer's "third floor, back," on how to have a good time at the great exposition with nothing in one's purse but gate money and carfare . And when in the gathering twilight, she sat by her companion's side and watched the lights on the great tower gleam slowly and dimly through the darkness until they broke into the full splendor of a marvelous electrical display, while the trains of "America" pulsed softly in the ears of the awed and silent crowds, the poignant beauty of the scene brought tears to her eyes, and she struggled to restrain the sobs that tore at her lean throat. A work-roughened hand was laid on hers, and Mrs. Hadley's voice said soothingly:

"There, there, it's most too much for you dear, ain't it? It seems as if the folks thatgot up a sight like that was most too brash, for it ain't hardly conceivable that we was meant to look on anything so beautiful till we are all safe in heaven. It's most too beautiful. It makes even anybody like me, that's got pa an' the boys an' has never lost anybody that's near to me, feel all queer an' achy inside, an' I know what it must be to you."

The sympathetic touch and words unlocked the floodgates of the sensitive, reticent, sore heart, and before the evening was over good Mrs. Hadley was the recipient of a confidence which included not only the story of great griefs and losses, but also of the little daily slights and neglects of recent years—pin pricks harder to bear with dignity and patience than the ghastly wounds of sorrow's mighty sword.

For the remainder of her stay Mrs. Hadley brooded over the little spinster like some motherly hen, and by the time her visit to the city neared an end, sympathy and cheer-

ful companionship had brought a new luster to Miss Bulkley's faded eyes, and a faint tint of rose to her pale cheeks. That last day the two were first visitors on the fair grounds, and almost the last to leave, so that on their return to the boarding house Miss Bulkley was so tired and so happy in the near prospect of a visit to the Hadley farm, that she went to bed and to sleep without shedding a tear over the fact that she had been invited to take part in a midnight "spread" which the sextette were giving in Mrs. Hadley's honor.

"We're dreadfully sorry that we're going to lose you, Mrs. Hadley, dear," Katherine Stoor said, greeting her guest at the door of the pleasant sitting room the sextette held in common.

"And we hope you are just a little sorry to lose us," laughed blonde-haired Lois Green. "I've been trying my best to make you sorry by devoting this whole afternoon to the manufacture of the 'divinity' fudge for which I am celebrated, if I do say it that shouldn't."

"And I, by bending all my energies to making a success of this lobster Neubeurg," Helen Pollock, who was busily stirring something in a chafing dish, declared with emphasis.

"She can't fail to part from me with tears when she's eaten these sandwiches, for I acidentally upset the cayenne pepper into the mayonnaise," announced Marcia Tastor, as she spread waferlike slices of brown bread with a mixture of mayonnaise, cheese, olives and chopped nuts.

"Do tell us that you are sorry to leave us, Mrs. Hadley," coaxed Janet Rumsey, the kindergartner, the youngest, prettiest, most earnest of them all.

The six girls in their dainty lingerie frocks regarded the homely figure before them with bright, affectionate eyes. They had accepted the countrymade black alpaca which, with fresh collars, cuffs and underwear, constituted Mrs. Hadley's entire wardrobe. "I got a real han'sum silk, but I wa'n't goin' to get it all tagged out wearin' it in this dirty city," she had explained with indulgent toleration; and even the preposterous red bow somehow seemed to express the good woman's genial personality as nothing else could.

"I've had an elegant time, just elegant, and I hate like a dog to leave you all," Mrs. Hadley hastened to assure them. "But I don't feel as if I could stand bein' away from pa an' the boys another day."

An hour later they were sitting and chatting over the remains of a feast that would have rejoiced the soul of the most voracious of college freshmen, when Janet suddenly exclaimed:

"Oh, girls, the papers for that advanced course in psychology came by the afternoon post. I think we're going to find the study even more fascinating than we did last winter, though as I glanced over the questions they seemed frightfully difficult." Then turning to their guest she explained courteously; "We are all trying for post-graduate degrees at Columbia, Mrs. Hadley, and for the past year we've been particularly interested in psychology. I wanted to specialize in child study on account of my work, so I went to New York for the summer term this year, instead of taking a coaching trip through England with the other girls. It was something of a sacrifice, but I feel well repaid by my increased ability to understand the joys and sorrows, the characters, almost the thoughts, of the little treasures intrusted to my care."

"For the land—I'd admire to know how they can learn you to do that!" ejaculated Mrs. Hadley, deeply impressed.

Lured on by that same whole-souled sympathy and interest which had broken down the barrier of proud reserve which the lonely spinster had erected betwen herself and a careless, unfeeling world, Janet Rumsey proceeded to expound to this simple soul the science of psychology as taught in one of our great universities.

"Well, now, ain't that wonderful?" exclaimed Mrs. Hadley, when she had ended. "Is that the cat'logue o' that there college?" she went on, seizing a pamphlet that lay on a handsome mahogany escritoire nearby. "Let me look at it a minit."

Immediately she became absorbed in its contents, and while the laughter and talk went on about her, her roughened finger traveled painstakingly down page after page, and her lips silently articulated each separate word, as is the custom of those to whom reading is a task, rather than an instinct.

"I've been tryin' to find a course for studyin' old folks, but there ain't any," she finally announced regretfully. "Them colleges don't seem to take no stock in the fact that old folks has got feelin's as well as children. I ain't speakin' on my own account," she continued, glancing into the puzzled young faces about her. "I ain't one o' the thin-skinned sort, myself; an' though of course I could see I was a source o' considerable amusement to you girls when I first come here, I went my appointed way, thinking that when you'd got over laughin' because I wa'n't eddicated an' dressed up to the nines you'd get reconciled to me. An' sure enough, you did. I shouldn't want to be treated better 'n I've been treated by you after just the first; but between you, you've added consid'ble to the burden that poor little woman upstairs has got to carry."

"Why, Mrs. Hadley!"—"What can you mean?"—"I'm sure we never intended"—stammered the girls confusedly.

"I don't suppose you did set out to," Mrs. Hadley conceded. "Buh Miss Bulkley says she's lived here for four year, an' that she's felt like she was a steerage passenger on one o' them big lines the whole endurin' time. She says you don't none o' you pay any more attention to her than if she was a fly. She says it would mean a good deal to her if you'd ask her into your rooms once in a while, or ever let her see you when you'rs ragged out in your party fixin's. She used to go to parties herself, once."

"But Mrs. Hadley, dear, Miss Bulkley is so dreadfully quiet and reticent—we never dreamed—" Katherine expostulated, tearfully.

"Yes, that's why it seems a pity that some o' you girls can't get the chance to specialize, as you call it, in old folks," assented Mrs. Hadley, calmly. "I've as good a mind as ever I had to eat," she continued, as the sextette maintained a conscious-stricken silence, "to write to that there college an' tell 'em if they'll add it onto their curriculum, me an' Jairus 'll contribute as lib'ral as our means will allow. The grape crop promises well this year," she concluded thoughtfully, "an' to my thinkin' it's pretty important that girls like you should be learned that there's old folks, same as there is children, that's too shy an' retirin' to bellow out when they're mad, or sick, or sorry."

And when Mrs. Hadley, red bow, felt hat, alpaca dress and all, went back to the farm the next day, she left behind her six students determined to "specialize in old folks."
—Mary B. Howard in The Interior.

Miss Malaprop, in returning from her first automobile ride, and that the constant osculation troubled her a little at first, but that she soon got used to it.

Our Young People

WHAT I WOULD DO.

If I were a rose
On the garden wall,
I'd look so fair,
And grow so tall;
I'd scatter perfume far and wide,
Of all flowers I'd be the pride.
That's what I'd do
If I were you,
O little rose!
If I were a bird,
With nest in a tree,
I would sing a song
So glad and free
That birds in gilded cages near
Would pause, my wild, sweet notes to hear.
That's what I'd do
If I were you,
O gay, wild bird
Fair little maid,
If I were you,
I should always try
To be good and true;
I'd be the merriest, sweetest child
On whom the sunshine ever smiled.
That's what I'd do
If I were you,
Dear little maid!

THE MAN WHO NEVER MADE MISTAKES.

As Mr. Jervis, the assistant bank cashier, was about to close for the day the little window behind which he stood, the door suddenly swung open and a man walked hastily in. "Young man," he said, "you made a mistake this morning when you cashed that cheque for me."

Mr. Jervis glanced severely at the speaker, a middle-aged man, in plain farmer's attire.

"We never make mistakes, sir," he answered haughtily.

"You never make mistakes?" repeated the farmer.

"No, sir. If there is anything wrong you should have mentioned it when you drew the money."

"Just so, but you see, I was in a big hurry, I glanced it over, and thought it was all right, but when I got home I found—"

"We can't help that," interrupted the cashier, "you might have lost or spent it, for all we know. If there has been any mistake, it is yours, and can't be helped now, it being our inflexible rule not to rectify errors made by customers after leaving the bank."

"All right," said the farmer, buttoning up his coat and turning to the door. "My name is Johnson. I live just five miles out on the Milltown road. It is a long way to come, but I don't mind it. I feel more than repaid by the chance it has afforded me of seeing what I never expected to look upon in this life—a man who never makes mistakes."

The following day the cashier sat examining his balance-sheet, a look of perplexity and dismay in the countenance. Every cheque taken by the bank was before him, every dime paid out had passed through his hands, and yet, in spite of all his efforts, there was a deficit of forty-five dollars. "Where could the money have gone, and what should he do about it," Suddenly there flashed upon his mind the recollection of the man who had called the day before. Could it be possible that the mistake he mentioned was against the bank? Yes, it must be so. There was no other way to account for it.

An hour later, as Mr. Johnson sat in his garden, resting after a day in the hayfield, his acquaintance of the day before turned in at the gate and strode up to him.

"My name is Jervis. I am cashier of the Bloomingdale bank," he began confusedly.

Mr. Johnson stood up. "O, yes, I remember," he said, "the man who never makes mistakes. Proud to see you at my home, sir. My dear," turning to his wife, "this is the young man I was telling you about. As I was saying, we do not meet such people every day."

Mr. Jervis turned very red. Dropping into the chair that Mr. Johnson considerately placed for him, he blurted out:

"Mr. Johnson, I am forced to acknowledge that I did make a very serious mistake yesterday morning, when I cashed that cheque for you, giving you a fifty-dollar bill instead of a five."

"That was what I supposed after I got home, and thinking you would be uneasy, I lost no time in going back to make the matter right. I should hardly have taken so long a ride, however, at such a busy season, had I known your rule to be so inflexible as to the rectifying of mistakes."

"But I want to have it rectified," was the alarmed and excited response. "It is no joke with me, but a serious matter.

"I am far from regarding it in the light of a joke," said the farmer, coolly. "Still, I see no reason why any difference should be made because the mistake happens to be in my favor."

"Come, father," interposed Mrs. Johnson, "why do you tease the poor fellow so? You know you put the money away for him. Do go and get it."

Thus adjured, Mr. Johnson got the money from the house and handed it to the cashier.

Mr. Jervis' fingers closed over it with a feeling of joy and thankfulness that he vainly strove to put into words.

"One moment, young man," said Mr. Johnson, as his visitor turned to leave, "Solomon says: 'He who answereth a matter before he heareth it, it is a folly and shame unto him.' If you had waited a moment and heard what I had to say yesterday, you would have been spared this mortification and trouble. To this counsel let me add something of my own: Don't be so sure again that you never make mistakes."—American Boy.

No man is happy who does not think himself so.—Publius Syrus.

If God did no more for us than we do for him we would be done for.

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